

Southern Coastal Deanery

Please pray for:

Bishop Steve and Lorraine, Ministry Educator Michael Godfrey, CYF Educator - John Graveston, Community Support Enabler - Anne Van Gend, the Diocesan office staff and Council.

For peace in Ukraine and other areas of conflict..

The Lambeth Conference, for Bp Steve and Lorraine.

Those who are sick: Alaric & Celine, Anne, Ashley, Bev, Bill, Bridget, Chris, Cruz and Mason, Dorothy H, Gerald, Gerald J, Ginny, Grant W, Jan HV, Jean V, Jim & Eleanor L, Joan F, Jenny M, Malcolm, Mike, Muriel and family, Lysiane, Myrtle, Louise, Marilyn, Margaret, Nick D, Philip, Sarah, Sharron M, Shirley M, Ruby, Val S, Gaelene.

Worship Schedule

Brighton 10.30a.m. 1st and 3rd Sundays

Green Island 10.30a.m. 2nd & 4th Sundays

Mornington 10a.m. during winter

Except for the 3rd Sunday when we have 4pm Soup & Communion

St Kilda 11a.m. (Morning tea served from 10.15a.m.)

Midweek service

Wednesday @ 1pm at Holy Cross

Southern Coastal Deanery

St Margaret's 4 Seaview Road, Brighton - St Mark's 27 Shand St, GI

St Mary's 3 Whitby St, Mornington

Holy Cross 5 Bellona St. St Kilda

Southern Coastal Deanery web page: scd.org.nz

Regional Dean: Jan Clark 455-6032 or 027 3515171

janclark8260@gmail.com

Regional Dean's Warden: Catherine Caley 0211432974

Mornington Warden: Alyson Manning 455-0163

St Kilda Warden: Gerald Harley 456-0573

14 August, 2022

St Mary's Festival

Luke 1:46-55 Mary's beautiful song of praise is commonly called the Magnificat, from the Latin for "magnify." Mary magnifies the Lord, proclaiming God's greatness and rejoicing in God as Saviour. She begins with God's actions in her own life, for in choosing her to be the mother of the Messiah, the Mighty One has indeed "done great things for" her. Elizabeth has just welcomed and honoured her, saying, "blessed is she who believed." Now she recognizes with awe that not only Elizabeth but all generations will call her blessed.

In our culture "Blessed" has come to mean living a life of privilege and comfort. Using the term has become a way of celebrating those moments when everything is going well and all seems right with the world — or at least one's own little corner of it. The blessedness that Mary celebrates stands in stark contrast to our culture's attitude. By our standards she does not look at all blessed. God has chosen her to be the mother of the messiah, but in practical terms what does that mean for her? She is not from a family that can afford expensive food or clothing. She is a nobody, a peasant girl from a small village. Her friends and neighbours see her as a disgrace because she is unmarried and pregnant. Furthermore, as she will soon learn from Simeon if she hasn't perceived it already, being the mother of the messiah is scarcely an unmixed blessing. She will bear the unspeakable grief of watching as her son is rejected, shamed, and crucified: "This child is destined for the falling and rising of many in Israel ... and a sword will pierce your own soul too" (Luke 2:34–35). Despite all this, Mary praises God for honouring her.

Furthermore, she perceives God's action in her life as consistent with God's saving action in history. Mary sings about the God who saves not just souls, but embodied people. The God she celebrates is not content merely to point people toward heaven; God's redemptive work begins here on earth. God fills the hungry not only with hope, but with food.

Green Island - Brighton, Mornington, St Kilda

Rather than being satisfied with comforting the lowly, Mary's Lord lifts them up, granting them dignity and honour, a seat at the table and a voice in the conversation. At the same time, God shows strength by disrupting the world's power structures, dethroning rulers, and humbling the mighty.

Clearly such saving acts are good news for the poor and lowly, but what does Mary's song mean for the wealthy and the powerful? Is there nothing but judgment for them? Though judgment and salvation may seem like opposites, they go hand in hand. Those who stand in awe only of themselves and their own power will be judged. Yet if the wealthy and powerful can only see it, by bringing them down — by emptying and humbling them — God is saving them. When they turn their gaze from themselves and their own accomplishments, when their awe is directed to God — then there is mercy for them, too.

Both in Mary's song and in Jesus' ministry we see the God who *loves* us as we are but does not *leave* us as we are. When God empties the rich of their excess and fills the hungry with good things, the result is not social reversal — with the powerless and the powerful changing places — as much as it is social levelling. The rich and powerful are stripped of their arrogance and taught to love their neighbours as they love themselves. Thus God provides for the poor and honours the humiliated. When the arrogant are scattered and the powerful brought down, then every person has access to enough of the world's resources, and no one has too much. Every person is treated with dignity and respect, and no one uses power to harm.

Mary's song magnifies the Saviour who loves the whole world with a love that makes creation whole. God's saving judgment is for all of us, bringing us down from the pride that fills us with ourselves until we can't see either God or neighbour, bringing us up from the shame that distorts our worldview and convinces us that no one — not even God — could love us. The mother of the Messiah has experienced God's blessing. Her blessing, like ours, is a cross-shaped blessing, "a condition of complete simplicity (costing not less than everything)" as T. S. Eliot so memorably said, yet bringing true freedom, the priceless gift of God's salvation.

Sentence: The Angel Gabriel came to her and said, "Hail, O favoured one!" Luke 1: 28a

Collect: God of love, you chose the blessed virgin Mary to be the mother of your only Son; grant that we who have been redeemed by his blood, may share with her the glory of your eternal kingdom; through the same Jesus Christ our Lord. Amen

Readings. Isaiah 7:10-15, , Ps. 46, Galatians 4:4-7, Luke 1:46-55

Hymns: HTC 42 Tell out my soul, HTC 96 Jesus, good above all other, Shall we not love thee Mother dear, God gives us a future,

Notices

Sunday 14th August: 10.30am St Mary's Patronal Festival followed by lunch at Equinox.

Tuesday 16th August; 3pm Oasis after school group
Safeguarding Policy launch (Child & Vulnerable People Protection policy) Q & A zoom session 7.00pm, Meeting URL:

<https://anglicanchurch-nz.zoom.us/j/93495365993> Meeting ID: 934 9536 5993 **7.30pm Worship planning meeting at St Mark's Gl.**

Wednesday 17th August; 1pm midweek communion, 2pm Home communions

Thursday 18th August; Fruit & Vege distribution 10.30am – 11.30am at Gl, 4-5.30pm at Holy Cross,

Friday 19th August; 1.30pm Spiritual Direction (rescheduled)

Diocesan Kakanui Crib: The Diocese is currently considering the future of the crib, if you would like to offer feedback check out the survey link on the dio website.

Diocesan Seekers Day Cromwell, Saturday 10 September, 10am – 4pm. To help us all discern the directions God may be urging us to take, whether this implies lay or ordained ministry, to explore questions of discernment and vocation with anyone interested, anyone experiencing the nudge of God. This is not just in relation to Ordination, but if you are thinking of exploring Ordination, you will have to come to an annual Seekers' Day. It is optional for lay ministry. Register by 2 Sept. with the Bishop's EA.